

Mission News.

A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE
TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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No 9.

REPORT OF MISSION MEETING.

The annual meeting of the American Board Mission in Japan, which was opened in Arima on the twenty-third of last month, was the best, most interesting, and one of the most important that has been held for a number of years. For these reasons it is the more to be regretted that only forty-seven voting members of the mission were present and some six or seven of these had to leave before the close of the meeting.

Some of the factors contributing to the great success and importance of the meeting were the presence of Secretaries Creegan and Hitchcock fresh from their visits to the mission fields of Turkey, India, China, and Corea; the presence of delegates from the United Brethren and Methodist Protestant Missions; the inspiring report from President Harada of Dōshisha and the request which he brought to the mission; the addresses of Drs. Greene and Gulick; the discussion and action concerning the increase of missionary work in Japan; and practically perfect weather thru-out the entire meeting. All these factors combined to make the meeting an exceptionally interesting and important one.

Opening Session. The meeting was opened Thursday evening with a half hour devotional service followed by brief reports from most of the standing officers and committees.

Friday Morning Session. After brief reports from two of the stations and the reading of the minutes of the evening session Dr. Pettee was called to the chair. Secretaries Creegan and Hitchcock, President Harada of Dōshisha, Messrs. Murphy and Peery of the Methodist Protestant Mission and Messrs. Howard and Crecelius of the United Brethren were elected corresponding members.

Following this vote Dr. Pettee spoke briefly welcoming these friends to our meeting. He thought that the secretaries must have discovered that Turkey needed the Gospel almost as much as Chicago.

Dr. Creegan, on behalf of the visiting friends, made a very felicitous reply saying that in his study of mission work on the field he had been somewhat surprised not to find what might be called distinctively Congregational churches. Growing and vigorous churches there were as the result of the American Board mission work but none of them were distinctively Congregational. The explanation for this he found in the fact that the missionaries were sent out to build up the Kingdom of Christ and were expected to have common sense enough to adjust themselves to the varying conditions found in different countries.

Mr. Murphy then gave a brief account of the beginning and spread of the work of the Methodist Protestants in Japan. There is no distinction with them between Japanese and foreign work and no regularly organised mission. Ordained missionaries are members of the Conference which is at present composed of twenty Japanese and four foreigners. Their work lies along the railroad between Tokyo and Nagoya tho they are now branching south into the province of Ise. The Conference is autonomous except that the Mission Board reserves the right to appoint the president. This may be changed to appointment by the Conference subject to approval by the Mission Board.

Mr. Murphy made a number of allusions to the probable union of the Methodist, Protestant, United Brethren, and Congregational churches saying that they were fully prepared "to play the lion and the lamb act," that at present everything was quiet and peaceful but they could not promise what would happen when they got inside.

After the reading of the annual report, which will be published as the July number of Mission News, Secretary Hitchcock spoke of the work as he had seen it carried on in Austria and in Western and Central Turkey. He contrasted especially the last two mentioned fields one of which emphasises educational while the other emphasises the more strictly evangelistic work.

The morning session was followed by the usual half hour devotional service.

Friday afternoon was entirely given up to committee meetings, as was also the evening, tho one hour of the latter was taken for the church meeting.

The Saturday Sessions.

Only a few minor items were considered at the morning session most of the time being given to President Harada, who gave a report on the present conditions and prospects of Dōshisha and the work of the Kumi-ai Churches, and to Dr. Gulick, who gave us a glimpse of the religious and theological situation in Germany.

President Harada's report and request.

In speaking of Dōshisha President Harada declared that it was entering on a new era with better conditions and brighter prospects than it had had for many years past. The greatest lack was the need of funds to adequately carry forward the work. This lack the alumni were courageously trying to meet having started last February to raise a special fund for running expenses. Five thousand *yen* has already been pledged and they are hoping to raise at least ten thousand *yen* every year until the much needed endowment can be obtained. He was sure that the mission would be glad to co-operate in meeting this, the greatest need of the school.

Besides the above mentioned fund for running expenses the Kumi-ai Churches were hoping to raise a special fund for the use of the Theological Department. The standard of the curriculum in this department is to be raised from the opening of the school year next October. A two year's preparatory course is outlined which will make the three years of the theological course a part of the university course.

Seven hundred and sixty-five students were reported in all departments, over two hundred being in the Girls' School.

President Harada then spoke of the work of the Kumi-ai Churches. During the past year a special evangelistic campaign had resulted in over five hundred baptisms and in connection with all the evangelistic movements there had been seventeen hundred baptisms, the largest number in the history of the church. These movements were being continued and they hoped for at least twice the number of baptisms during the coming year. He especially thanked the members of the mission for their hearty co-operation in this work.

The Kumi-ai Christians now numbered thirteen thousand regular members not including baptised infants. These Christians were cordially responding to the requests for money to carry on special efforts and had given more than was needed for the special work in hand.

In concluding President Harada stated that at a recent meeting of

the Standing Committee of the Kumi-ai Churches it was voted to request the mission to send one or two of its members, for a few weeks at a time, to assist in the work in Corea. The work was urgent and hearty official approval, with the promise of giving every help possible, had been received on condition that those who should go understood the Japanese language and were in sympathy with the Japanese policy in Corea.

Dr. Gulick's address.

This was a very clear presentation of the religious and theological situation as it exists to-day in Germany and is shown in the religiousness and irreligiousness of the people.

The Church and State in Germany are very closely united, the former being supported by the latter. The country is laid out in systematic form and very careful official record is kept of the church adherence of the people. In a recent census, notwithstanding the fact that the Social Democrats never go near a church, only seven thousand people declared that they were not adherents of any religion.

Systematic religious teaching is carried on in all of the schools until the students are about eighteen years old, four hours a week being given to religious instruction in the common schools. Careful distinctions are made between the Catholics and the Protestants, each being taught by representatives of their own beliefs. The distinction enters into all of the school work. History is taught to Catholics from a Catholic point of view representing Luther as an arch-fiend while to the Protestants he is held up as a hero.

There is a great difference between the Protestant-German and English idea of what religion requires of a man. The former is emotional but appeals only to the passive emotions,—contentment, peace with God, etc. In the German sermon there is no effort to produce outward activity of any marked kind. There is no connection with daily life. As far as the material of the sermons is concerned they might have been preached five hundred years ago. There is no effort to produce conversion because everybody is confirmed between the ages of fourteen and fifteen. In sharpest contrast stands the English sermon which is vitally connected with daily life and seeks to produce marked outward activity and a thro-going conversion.

The irreligiousness of the German people is shown in the fact that they are not a church going people. All that is necessary is to attend church on the great festival days. Then the churches are crowded but

on other days they are almost empty. Very few of the German students or even of the theological professors attend church for the reason above given that the sermons do not connect themselves, in any vital way, with present day life. Let one of the professors preach, however, and there is always a crowd.

The intellectual rationalism of which so much has been heard is largely confined to the university circles but the new liberal movement is beginning to make headway among the common people. The representatives of this movement are earnestly religious. They go out to the Beer and Music Halls in order to get at the common people and charge admission to their lectures because the people are suspicious of free lectures. The young pastors are beginning to preach positively which gives promise of a religious awakening thru-out Germany.

**Saturday
Afternoon.**

The short afternoon session was given almost entirely to a discussion, in Committee of the Whole, of the question of missionary re-enforcements. This discussion was brought about by the feeling of uncertainty on the part of the Prudential Committee concerning the need for re-enforcements in the Japan Mission owing to the growing strength and leadership of the Kumi-ai Churches. The discussion opened the way for a much fuller discussion on the following Monday.

Saturday evening was given up to the usual entertainment which was one of the best that the mission has ever enjoyed. It was largely, but not entirely musical, one of the chief features being the singing of the senior male quartet.

**The Sunday
Services.**

The morning service consisted of the annual mission sermon delivered this year by Dr. Davis, followed by the communion. Dr. Davis took as his theme Ezekiel's vision of the river flowing from beneath the throne, rapidly gaining in breadth and depth as it flows on its onward course. He traced in outline the growth of the Christian religion from the little band of disciples gathered by Christ up to the present day with its mighty mission movements thru-out the world. It is hoped that the sermon will be put into permanent form and made available to all.

The afternoon service, as usual, was conducted by the children and altho there were only nine children on the platform, six of whom will soon be in America, it was one of the most enjoyable services of recent years.

An evening song service was held after supper at the close of which Dr. Creegan gave a most inspiring address on the lessons of faith taught us by the lives of missionary heroes and heroines in all countries.

The Monday Sessions.

At the morning session a number of items of business of minor importance were passed and a discussion begun looking toward the co-operation of the Japanese in seeking evangelistic re-enforcements both foreign and Japanese. The discussion lasted till the close of the morning session and was carried over into the afternoon session which resolved itself into a Committee of the Whole. The entire afternoon was given to a discussion of this subject, the time being extended until after five o'clock. A large number took part in the discussion, secretaries Creegan and Hitchcock also sharing in the debate.

This discussion gave the secretaries an excellent opportunity to become acquainted with the Japan Mission and to see clearly the difference between the Christian work in Japan and that in other countries. It was made very clear that Japan could not be judged by conditions prevailing in other countries; that the growth of evangelistic work in Japan was largely dependent on the hearty co-operation of the Japanese Christians with the missionaries; and that re-enforcements should be sought with the co-operation and approval of the Japanese.

At the evening session Dr. Greene gave a very interesting account of the Shanghai Convention.

The Tuesday Sessions.

At the morning session the discussion of the preceding day was crystallised in a motion looking to a conference with the Standing Committee of the Kumi-ai Churches on the subject of evangelistic re-enforcements and later in the day a committee of five was appointed to carry this resolution into effect.

Three members of the Mission Committee on the Increase of Evangelistic forces met with eight members of the Kumi-ai Standing Committee, and with Secretaries Creegan and Hitchcock, in Kyoto, June 7th, for a three hour's conference. There was a most cordial and frank interchange of views. Dr. Creegan spoke of the inception and object of the Laymen's Movement in America and both the secretaries spoke briefly to the joint committee. The Japanese brethren expressed their strong conviction that Japan is not to be evangelized merely by a large increase of foreign missionaries and foreign money, and that in the

future the work should go forward with Japanese leadership, with the missionaries as co-laborers with the Japanese. They felt that the training of Japanese evangelists should be emphasized and their number greatly increased. As to the specific question of the increase of the number of foreign missionaries of the American Board in Japan, they wished to consider the question until the regular meeting of their Standing Committee, July fourth, when they will formulate their thought.

Four other important items came before the meeting for discussion and decision during these Tuesday sessions. One was the question of the Tottori Kindergarten, which was started by members of the mission and developed, in the two years absence of the missionaries from Tottori, into a kindergarten occupying one of the mission houses under the management of a Japanese. The kindergarten has grown so that enlargement of the rooms is necessary to comply with the law concerning schools.

The mission decided that it could not permanently occupy the mission house but must have a building of its own, that the kindergarten should be taken over by the mission on condition that Tottori Station is re-enforced; and that the Prudential Committee be asked to authorise the station to solicit funds for re-housing it.

A second important item was connected with the Matsuyama Factory Girls' Home. This has now been formally recognised as a part of the mission work, a standing committee appointed to care for it, and some of the expenses connected with it included in the annual estimates.

A third item was that concerning the Kobe Kindergarten and Training School. This question was finally entrusted to an enlarged committee for careful investigation during the coming year. One of the important questions here is that of location as the lease of the land now occupied expires in about two years or a little more.

A fourth item was the request concerning the Dōshisha Girls' School. The present plant is entirely inadequate to meet the needs of the school. The Woman's Board of the Pacific is asked to raise ten thousand dollars on condition that the Japanese raise five thousand *yen* before December 31st 1908, for a new building, and also to raise twenty-five hundred dollars to buy, for the foreign lady teachers' home, the American Board rights in the house which joins the Girls' School property on the west.

The meeting adjourned late Tuesday evening.

M. D. DUNNING.

Additional Items.

Mr. Allchin reports the Union Hymnal a great success financially. Over one hundred thousand copies have been sold, the original outlay of money all returned, one thousand *yen* reserved for the new Sunday School Union Hymnal which is well under way, and the future profits are to be divided among the denominations interested. The Kumi-ai Missionary Society has received its first allotment of these profits amounting to forty *yen*.

* * * *

Mr. Curtis reports a promise of two Y.M.C.A. teachers for places in Echigo. A very cordial welcome was given to representatives from the Y.M.C.A. convention in Tokyo. Officialdom in Echigo never before gave such recognition and approval of Christian evangelistic work.

* * * *

Mr. Clark gave an especially encouraging report of evangelistic work in Kyushu.

* * * *

Dr. Pettie reports one hundred and twenty of the famine children returned to the Tohoku from the Okayama Orphanage.

Side Lights.

"We trust this mission in Japan when you come to understand yourselves."

Sec. CREEGAN.

Mr. — reading haltingly from his manuscript,—“I am reading it as it is written. Please excuse me.”

* * * *

Miss — of the Entertainment Committee on being congratulated on the successful evening replied,—“Don't forget to leave out Mrs. —,”—mentioning the other lady on the committee.

* * * *

On being told that many bothersome problems would be done away with if the various Women's Boards would administer their property interests as one organization, Sec. Creegan replied,—“When Bryan nominates Roosevelt on the Democratic ticket we will begin to think about asking the various Women's Boards to unite their property interests in one organization. Until then we might just as well let the matter drop.”

* * * *

From a maiden lady,—“I have been in the hearts of the Japanese men,” [laughter], “but they have never given them to me” [great laughter with the question,—“How about the foreigners?”] “They are not so responsive.”

* * * *

Pitfalls of the Japanese language as shown in the remark of Mrs. — after Mr. — had given a fine selection on the organ,—“We will say not *mo hitotsu* but *mo takusan*.” [For the benefit of the uninitiated we add that a literal translation of the Japanese words is not “more one” but “more a great deal” but the meaning is not “more one” but “already a sufficiency.”]

General Notes.

A very large part of this issue is filled with an account of the annual mission meeting but as so many were unable to be present this year it seemed advisable to give a fairly full account of the meeting.

We are glad to give in this issue a brief tho hastily written account of the work opened the past year in Otaru. If plans now being made for the coming volume of Mission News can be carried out we shall later give a fuller account of this work and possibly a picture of the new house.

The past few weeks have seen a number of the members of our mission leave for a year's furlough in the States. Mr. Grover sailed on the *Minnesota*, His address will be South Milwaukee, Wis. Mr. Newell sailed on the *Hong Kong Maru* and will join his family at 11,432 Mayfield St., Cleveland, Ohio. Mr. and Mrs. Pedley, with their family, sailed on the *Monteagle*. They will spend the summer in Peacham, Vt. and in the fall will move into Walker Cottage, in Anburndale, Mass. Miss Alice Cary also sailed on the *Monteagle*. She will attend school in Northfield, Mass. during the coming year.

* * * *

Very encouraging results have come from the evangelistic campaign in the student centers of Japan by delegates to the Federation Conference in Tokyo. In Omi, during a visit by Mr. Karmarkar of India, thirty-two decisions were made. In Kyoto the number has reached two hundred and sixty and reports from twenty cities show nearly two thousand decisions. These results seem to have been well followed up, an unusually large percentage having already applied for baptism.

Otaru.

Otaru is a rapidly growing city of about a hundred thousand inhabitants. There is not so large a proportion of them registered as is usual in Japan, so that the exact figures are not known. It is an important port and the junction of two important railways. The people are commercial, enterprising, and adventurous, and have the good and bad traits which belong to such a disposition. They are reputed to be devoted only to material gain, but seem on the whole (whether or not because piqued at the reputation) to be better than their name. Large sums of money have been spent on temples, very largely for the sake of adding beauty to an already singularly picturesque situation. Education is re-

ceiving most earnest attention with unusual emphasis on the moral welfare of the embryo citizens of the town. One prominent teacher laughingly said of the corps of his school: "There is not one of us who is up in his specialty: we are all employed purely for our moral influence."

The officials have shown repeatedly that they are eager to obtain the aid of any and all religious bodies in their effort to raise the moral tone of the city.

As would be expected of a new pioneer town, consciences are not very sensitive, but a good many of the rising young men are anxious to get better standards.

Our removal here was talked of, unknown to us, before we ever set foot in the Hokkaidō, and was broached to us within twenty-four hours of our arrival in Sapporo. The idea was a great surprise to us and it took some time for us to adjust our minds to a proper consideration of it. The rest of the station was in much the same position. They were gradually being driven to what seemed a rather uncomfortable conviction that one of the families ought to be here. Still, as the lot was likely for obvious reasons to fall upon us if on any one, they were naturally reluctant to voice anything which might be construed into pressure for us to leave Sapporo. However, the Japanese brethren of the *Bukwai* were clear in their collective and several minds that this was the right thing. The Christian friends of our own and other denominations in Otaru expressed their wishes in the same way.

The opportunities to get a good footing with the non-Christian community of Otaru seemed very good. Only one mission had a family here, and that family, as well as the single lady representing another mission, expressed very strong desire to have us join the work. We all became convinced that the move ought to be made but were still hesitating about the expression of it up to the time when we asked the mission to give us the power to decide for ourselves as a

station. Then it came out that, postponing the question who it should be, there certainly ought to be one of us here. To this conviction was added the opinion of other missionaries who are familiar with the two cities of Otaru and Sapporo. That also was unanimous, so far as we could learn. Thus was settled the policy, next came the execution.

It was one thing to decide to live in Otaru, and another to do it. Two disastrous fires had made the obtaining of temporary, ready-made quarters an impossibility. The same cause, super-added to the tremendous growth of the city (It is said that only Osaka surpassed it in actual growth last year, and that even Osaka fell far behind in proportional increase), made suitable land very hard to find, and carpenters both scarce and expensive. It has taken nearly a year to get a house that is safe from fire, healthfully located, and in a position to command a growing field for work.

But without moving here a good deal of work was undertaken. Frequent evangelistic visits have been made. In company with another missionary and two Japanese evangelists the writer took part in a series of street-meetings which were held nearly every day of August last year. In anticipation of residing here in a few months (much sooner than proved possible) an engagement was made to teach English a few hours a week in the Middle School. The work began in November and continued all winter.

The actual moving here and entering

formally on our work has been under very pleasant circumstances. Most of the Christians were already more or less intimate acquaintances. Some of them dating back a good many years to pre-Hokkaido days. One was for a good while a next-door neighbor, and before that a pupil. Their plans for utilizing us are varied and enthusiastic. Until further notice the writer is asked to take a class in the Sunday School and to preach once on Sunday in the church.

The equipment of the outstation is considered by outsiders (we are told) very complete. There is the united little church, an aggressive, popular, and with-all spiritual evangelist, an experienced and able Bible-woman, and the missionary family already in intimate relations with the field. Besides all this we have Sapporo back of us for it is only ninety-five minutes away, and is bound to us as the same station still.

Our immediate neighborhood is that of the Middle School and the residences of its teachers. The new Marine Products School, tho a little way from the town is nearer to this part than any other.

I cannot close without mentioning again that Otaru is most happy in its charming scenery, of which our house gives us an inspiring command. Mud is the chief hindrance to work. There are those who think it has no equal on the face of the earth. Even that has the advantage of being at least something to brag of, of its kind.

S. C. BARTLETT.

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